1: Longrigg G-4, 5 (ca. 1915-1940) MH1 Iraq MH1

Teheran with telegrams and memorials against the irreligion of the Shah, the new Persian Constitution, and the Russian penetration.

The non-Muslim minorities, economically a leading element in the towns though socially segregated and governmentally unimportant, retained their lead in their chosen occupations. To the shock of compulsory military service, first imposed in 1909, they reacted characteristically: the Jews, if they could not buy exemption, determined to succeed as soldiers and plunged into drill and military studies, while the Christians adopted every means of evading it by flight, bribes, and falsified registers. Their European contacts increased, and English was increasingly taught in their schools. The Alliance Israélite opened schools at Mosul and Ḥilla, Baṣra, Khaniqin, and 'Amara. The Archbishop's Assyrian mission, through Dr. W. A. Wigram, founded a school at Bibaydi near 'Amadiya. The Carmelite and Dominican missions, with their schools, dispensaries, and printing-presses, were active as ever among the Uniates, the Americans among all classes in southern 'Iraq, the C.M.S. among the Protestants of Baghdad and Mosul, while a German school was opened in 1909. Ill feeling between the Chaldaean and Assyrian communities—the former with jealous French assistance, the latter with hourly appeals for British support—exploded into angry controversy on the question of separate status and registration. Many Chaldaeans, it was said, would gladly have rejoined their old community under the Mar Sham'un if only foreign protection were forthcoming equal to that of the Papal Delegate. The first mention in 'Iraq of a young and then unmenacing movement, Zionism, created no alarm, though Zionist commissions twice arrived from Europe to report on immigration possibilities, and a Jewish pamphlet circulated in 1913 urged the bold policy of demanding Palestine itself.

Security in the towns was in normal times moderately maintained, and would always improve immediately under a strong Wali; the sound of shooting by night was familiar but usually meaningless. Detection of crime was pressed with neither skill nor determination. Anti-Christian or anti-Jewish crime or agitation, on a petty scale, was always ready to appear and little condemned. Most disturbances of the peace came, however, either from the desperation of the hungry, whom in times of near-famine (as at Mosul in 1913) the hoarding of food by merchants drove to burglary and murder, or from the presence in many cities of established gangs of criminals. In Baṣra an aggressive bodyguard was among the resources of Sayid Ṭalib; in Mosul and Sulaymaniya leading citizens—Muḥammad Sabunchi Pasha in the first, the Barzinji shaykhs in the second—were served at need by gangs of bravos; and in the country towns dominated by powerful tribesmen, the crimes of the shaykhs'

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personal followers were unpunishable. Three *causes célèbres* of the period should be mentioned. The first was the murder in Mosul of Shaykh Sa'id Barzinji of Sulaymaniya on the first day of 1909. It was an act of defiant violence against a figure of the greatest eminence; and the aftermath of the murder convulsed the Sanjaq of Sulaymaniya. The second case was the murder of Farid Beg, General and ex-Mutaṣarrif of the Muntafiq, in Baṣra bazaar in June 1913. The third was the murder of Aḥmad Bey, Commandant of Gendarmerie in Baghdad, in August 1913.

In the urban services there was fitful progress. New buildings of some pretension appeared towards South Gate in Baghdad, in the outskirts of Karbalā and Mosul, at the 'Ashar suburb of Baṣra. The Tigris-side towns, and some of the Kurdish, developed fast. Kirkuk and Arbil doubled in size from 1890 to 1914. Ḥalabja under its Jāf dynasty was further embellished. Military hospitals and a very few municipal dispensaries made their appearance. The Jewish hospital of Mir Elias was opened in 1910, a new building for the C.M.S. in Baghdad was completed in 1913, while their Mosul hospital shut and reopened seasonally. But medical arrangements in general remained primitive, quarantine was still largely a bribe-extracting farce, and no efforts were made seriously to combat disease or malnutrition. Street lighting improved, hotels appeared in the larger towns under Armenian or Chaldean enterprise, a cinema was opened in Baghdad in 1911.

Cross-river steam-ferries, public gardens, wider streets, a zoo, improved steel bridges, tramways, electric lighting—all these had their place in the plans of incoming Walis and Mutaṣarrifs, and in fact some success in municipal improvement—in streets, gardens, offices, and amenities—emerged from this period, though the schemes even of a Nadhim Pasha remained nine-tenths abortive. The Kufa–Najf tramway was completed during this period. A company was formed in London in 1912 by a leading Baghdadi, Maḥmud Shahbandar, for electric tramways and lighting.

In trade and commerce there was some advance. The staple exports of the territory still varied annually according to the harvest and the level of inland security. The quantities of dates, grain, seeds, gall-nuts, gums, animals and animal products, and the transit items from Persia showed slight increases. The tonnage and value of imports had been more than doubled since 1900. The increase reflected largely the needs of railway construction, partly the increased use of irrigation and other machinery and paraffin, partly a perceptibly rising standard of urban life with its greater demands for cotton cloth, sugar, tea, and matches. The moderate inroads of Russia and Germany into the 'Iraq markets are elsewhere mentioned. The great bulk of import and export trade was